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EDITORIAL

TWO of our issues in recent months have been devoted to the theme of the Religious Life. The intention had been to complete the series with two more, but we regret that circumstances have interfered with this design. Meanwhile, as a contrast, this present number is concerned with the Lay Life, the infinitely various vocation of the *plebs sancta Dei* to follow Christ. Four of the main articles are by lay people, and discuss the living of the faith in different secular contexts; a fifth, by a priest, deals with the parish, as being in principle the microcosm of God's holy people and the necessary focus of their Christian life.

The lament is frequently heard that the world has become and will go on becoming a much more difficult place than it used to be for people to be Catholics in. There is a little substance to the complaint, but for the most part it is, we cannot help feeling, misconceived, as the following articles go a long way to show. The misconception seems to be that being a Catholic is primarily a duty, and primarily involves the keeping of standards which the world is assaulting with steadily increasing force. But being a Catholic Christian is *not* primarily a duty, nor a matter of standards of conduct; surely it is first and foremost a grace, a mercy, a hope, a being rescued by God from the pit. The deeper the mire and clay, the greater the relief at being pulled out of it. The thicker the world's darkness is, the greater will be the appeal and the consolation of the light of the world. As one of these articles suggests, the world to which the apostles preached was quite as hostile as ours to the truth of Christ. We may then confidently assume that our hard-bitten world is really as vulnerable to the saving mercy of Christ as was the pagan world of Rome. But it is up to us to show our contemporaries that the Church is not bent before all else on loading them with duties and obligations, but on offering them divine consolations, the fulness of 'joy and peace in believing'.

THE TERRITORIES OF GRACE

The Parish and The Modern World

ILLTUD EVANS, O.P.

RELIGIOUS sociology, as an academic study in its own right, is scarcely twenty years old, and as yet its true dimensions have hardly been realized. Indeed Professor Gabriel Le Bras, its virtual founder, can speak with pardonable rhetoric of its 'limitless horizons', since it 'embraces all times, all countries, all man's dreams of time and the infinite'. Of course there is a sense in which the material which the religious sociologist considers has always been there. The Church exists among men, in time and place, and even the old testament provides ample evidence of the close connection between men's worship of God and the social setting in which it is to be achieved.

The structure of the Church's organized life is a palimpsest of her history. To that extent it is a matter of chance, or perhaps one should say of the providence that ordained her growth in terms of particular cultures and societies. Thus it is that the venerable pattern of diocese, deanery and parish reflects the evolution of the Church through centuries of European history, and the provisions of the canon law themselves are the testimony to a past which, at many points, bears small resemblance to the circumstances of the urbanized and industrialized world in which her mission is principally exercised today. This is not to say that the Church can only flourish within an ideal society, which, by implication, is usually thought of as pastoral, free from the anonymous wickedness of the city. As a matter of history the Church grew up in the cities of the Mediterranean world, and the idyllic legend of the happy conformity of medieval rural Europe now seems to be insecurely founded. Yet it remains true that many of the assumptions of the Church's external structure find little echo in a society that is secularized, not simply because it is urban but, more profoundly, because it has lost the sense of a community that *needs* to be baptized.

This sense of the heavenly Jerusalem, of which the Church on earth (and hence the parish which is its local realization) is a

foreshadowing, at once affirms a meaning and a measure. A meaning: because here we live by faith, and its mysteries are a pledge of a glory that can only be hereafter. A measure: because all things are under the hand of God and must be referred to him. One has only to consider the liturgy of a church's consecration to see this truth proclaimed. It is at a double level: of future glory, certainly, of which the mass is the supreme expression; but of present sanctification no less, so that all man's capacities to make and move and sing are here and now engaged and engraced. Thus a sacred art is a subordination of the creative skills of painter, carver, musician, weaver, dancer to the central stone of the altar, which, in its turn, is subordinated to the heavenly vision, apocalyptic and eternal.

The human society, then, is always looking to a culmination that lies beyond its limits of joy or achievement. That is not to say that the Church cares little for men as they are, and sees them only as travellers whose destination matters so much more than their journey. But it does mean that there can never be a wholly perfect environment for the life of grace: its territories can never be circumscribed by rule or climate, system or caste. Yet it must be hoped that even on earth, whether in Morbihan or Manchester, the society of men should itself be the local habitation of a life of grace that engraces *all*—not a part, now and again, when time and place are met in a favourable conjunction. The parish should be the community of the people of God, who acknowledge their need and find in the house of God a home.

In terms of social structures such a hope must mean above all else the possibility of freedom, so that the demands of economic pressure or of political obligation do not destroy the primary purpose of the Christian community, which is to give honour and glory to God. The Church exists to animate communities that are organically human. Her sacraments are not occasional interventions, having no point of reference in the usual life of the people they are intended to sanctify. Her worship is meant to engage all that is naturally implicit in the life of a healthy society.

The work of the religious sociologist is to consider—if one may use the terminology of the scholastics in this context—the *material* causality of the Church's mission: not its final or formal cause, which owes nothing to change or circumstance. But the material

cause, in the sense of the Church's situation in a particular historical context, even though it is not determinant, is none the less vitally important. For the Church is not an abstraction. Certainly her final glory lies hereafter, but her work on earth is subject to the influences that affect any organization that exists among men. And it is very evident that the effectiveness of the Church's mission depends on a realistic understanding of factors that in themselves may seem to have no special religious significance. To deny their importance is to 'spiritualize' the Church to the point of denying her concern with the incarnational fact of her origin. There is a Jerusalem that is above, to which all the Church's life is tending. But there is a city below which she is to sanctify, and no part of that city's life can be alien to her mission.

Two recent French books¹ provide good examples of the scope and method of a religious sociology. They describe very clearly the radical problem of the Church's impact on an urbanized society, in which many of her traditional sanctions have ceased to count. And judgement is not in terms of generalized conclusions: accurate and intelligently organized statistics give an idea of the dimensions of the problem. The picture is specifically a French one, though much information is given of other countries besides. M. Winninger's book is particularly informative about Holland, Switzerland, Italy, and America, though England is scarcely mentioned, and the admirable work of the Newman Demographic Survey seems to be unknown to either author. From the mass of material a consistent design emerges: it is that the traditional structure of the parish has largely ceased to meet the contemporary needs of the Church in large towns. Parishes are too huge and too impersonal. The canon law envisages that the parish priest should know his flock (*suas oves cognoscere*), and this is plainly not possible when perhaps ten or twenty thousand Catholics are committed to his care. (If his responsibilities extend to all, whether Catholic or not, then in a country such as England the problem is graver still.)

The mere size of urban parishes is not of course the only reason for the grievous decline of the Church's influence on the life of the community it exists to serve. There are many complex factors

¹ *La Ville et l'Eglise*. Premier Bilan des Enquêtes de Sociologie Religieuse Urbaine. Par Jean Chélini. (Rencontres, No. 52: Paris, Editions du Cerf.)

Construire des Eglises. Les Dimensions des Paroisses et les Contradictions de l'Apostolat dans les Villes. Par Paul Winninger. (Rencontres, No. 49: Paris, Editions du Cerf.)

—conditions of labour, social habits, use of leisure, new patterns of housing—which in combination have destroyed the compact and evenly ordered life of a traditional parish. The reluctance to modify the inherited shape of parochial life in view of the wholly changed circumstances created by an industrialized society, with all its accompaniments of ease of transport, mobility of labour, and the radical change in family life, is perhaps due to a psychology of suspicion. There is little in the picture of any large industrial town to suggest the intimate relationship of pastor and flock, and much of the Church's mission seems a nostalgic appeal to return to a way of living which inevitably has ceased to be.

The very size of the parish is the symptom of the difficulty. One thinks of the gaunt Gothic barns that sprang up in the wake of the industrial growth of Victorian England: huge churches which are about as welcoming as a railway terminus, and about as restful on a Sunday morning, with their ceaseless coming and going, filling and emptying of congregations who, for the most part must remain personally unknown to the parish priest. As M. Winninger points out, a fifth curate may lighten the burden of the existing four but this does not noticeably extend the circle of parishioners who are known and reached. 'Six priests entrusted with the care of ten thousand souls reach far fewer people than two groups of three priests, when each group has only five thousand souls to see to.' A true community is only possible within manageable dimensions, and the parish is meant to be a community—which is to say a body of people with a common life and a shared responsibility.

The multiplication of churches, or even of chapels-of-ease, is not merely a matter of convenience for the faithful: it is the indispensable condition for the rebuilding of parish life in the circumstances of today. It is argued of course that this is too costly, that there are other charges—notably schools—on whatever money may be available. But the assumption is too often that a church must be a Gothically permanent building, whereas with modern methods of construction it is possible to build much more economically, and indeed to combine the church or chapel with other buildings. Is it beyond the wit of an architect to make provision for a chapel in a vast block of flats, for instance? And should it not be axiomatic that any new Catholic school must include a chapel, which, apart from its essential function in the

life of the school itself, could on Sundays bring together the families who send their children to the school? This is especially necessary when many new schools are inter-parochial and have no close link (of geography or of allegiance) with any particular parish.

Among the gravest problems that the parish is confronted with is that of vast numbers of uprooted people—in this country especially the Irish—for whom the anarchy of industrialized city life is wholly strange. Brought up in the strict traditions of rural Catholicism, in which the obligations of religion are as inescapable as the rising and setting of the sun, they suddenly find themselves at the mercy of a society which cares not at all for these values. And in any case the church they find bears very little resemblance in many respects to the one they have left: they are strangers, and nobody knows or seems to care whether they come or go. And often they go. They have not so much left the Church as failed to find her. Professor Le Bras, in his preface to M. Chélini's book, speaks thus of the Bretons (who are in this respect so like the Irish). 'Montparnasse station [we might substitute Euston] marks for many Bretons (even Children of Mary) the threshold of religious slackness, and for the majority the threshold of an indifference which is expressed in neglect of mass and Easter duties. In other words the roots of practice reach down to custom and not to conscience, and gregarious habits have concealed the want of all personal religion. The city, freeing the individual from the social link of his origins, dispenses him from giving honour to a God who was the God of his community.'

The enquiries of the religious sociologist are not an answer to such a problem as this. But, to use Professor Le Bras' phrase, it is possible to build up a 'psychological biography' of the family, to discover what in fact are the determinant factors in the loss of practice and of faith itself. Such enquiries will surely lead to conclusions about the weakness of 'gregarious' religious practice and the need for personal formation and preparation for adult Catholic life; they will discover the dangers of emigration, and the need for preserving links with the country of origin as well as for finding ways of integrating the outsider into the rhythm of parochial life.

Ideally, the parish is the meeting-place of the people of God. Here the Christian community finds its meaning: work and leisure

alike need the point of reference and of rest which the mass supremely provides. For it is the mass which makes the many one. In the familiar words of the *Didache*, 'as this broken bread was scattered over the hills and then, when gathered, became one mass, so may the Church be gathered from the ends of the earth into thy Kingdom'.² And, however secularized the usual setting of men's work may have become, however acute may be the contrast between the atomized world without and the world within the church's walls, the perennial meaning of the mass remains as the gathering together of the people of God, making them the community of Christ. It is possible indeed to do much to break down the impersonal hugeness of urban Catholic life—the example of P. Loew, O.P., at Marseilles is one among many—and the sociologist can do a great deal to indicate, in material terms, where things have gone wrong and how they may be mended. But in the meantime, and immediately, more must be done to redeem the time, however unfavourable the setting and circumstances may seem. Here one must salute the providential importance of the recent instruction on participation in the mass, and wonder a little at the pusillanimity which, in some quarters, has sought to minimize its bold appeal.

For it is only through the recovery of the sense of the mass as a communal *action* that the chronic debility of parish life can be combated. Psychologically, the effect of participation—active and aware—in the common prayer of the Church is itself an answer to the passive and anonymous attitude that is so general towards work and leisure alike. And it would be foolish to think, for instance, of televised masses as anything but an introduction to a work that is to be *done*. A merely verbal share in the offering of the mass is obviously not enough, but even that can be a beginning: the word uttered is itself the figure of the total involvement of the baptized member of the Body of Christ in the sacrifice which he, in union with the priest, offers day by day. It is in the mass—so perfect a realization as it is of the use of all created things in their service of God—that all man's making finds its ultimate context. The thing is good in itself—whether it be stone or fabric, sound or gesture—and its goodness is respected and safeguarded in the use to which it is put in the worship of God. Perhaps it is through a recovery of what the offertory at mass

² *Didache*; 9, 4.

really means that we shall begin to turn back the tide of the secular and impersonal world which has invaded the parish and has made it sometimes seem too old and useless ever to be new again.



MANAGEMENT AND LIFE TODAY

A Christian Approach

BY A BUSINESS CONSULTANT

If American businessmen are right in the way most of them live now, then all the wise of the ages, the prophets and the saints were fools. If the saints were not fools, then the businessmen must be.

SUCH is the stern, uncompromising beginning of a leading article in *Fortune*¹ when the Chancellor of the Jewish Seminary writes on 'The American Businessman's Moral Failure'. He realizes that, in an industrial society especially, the manager bears tremendous responsibility: his customs, morals and attitudes pervade the whole life of the country. The tragedy, as this article stresses, is that most managers have lost sight of the moral sources of economic strength and that no country can reach the height of economic success achieved by Britain or the United States without a philosophy and a faith more concerned with the human spirit than the comfort of the body.

Nearly two years ago, the British Institute of Management programmed for official discussion: 'Are we failing to stress sufficiently in our selection and development of management the spiritual aspects?' and within the last two months Belgian employers have discussed—for the first time—'Evangelical Poverty and the Christian Employer'. It raised such important problems that now three days are to be devoted to considering: 'Spirituality and the Employer—His Apostolate in Management'.

Yes, the world of management needs badly Christian guidance and missionaries!

First Thoughts on Work

I believe that we should really love the material world that God made and that by using in the best possible way this world, made for us, we best glorify him. To try, as some do, to separate 'the things of God' from 'the things of the world', to believe that an interest in these things—and contact with them—will automatically defile our spirits and make us less likely to be interested in God, is hardly a Christian approach. God did not make the world to keep us from him nor was he worldly when, in the person of Jesus Christ, he entered his own world two thousand years ago!

Of all people, Christians should look at the world with the eyes of a lively faith, a strong hope and an active love, inspired to use energy, skills, and capital for the best productive development of work, whatever it is. When we set out to live to the full in the right way in this world that seems to be drifting towards chaos, in a technological civilization rapidly becoming the civilization of the entire human race, in days of wars and rumours of wars, it will mean using in the best way possible with the least waste not only God's earth itself but its fruits, the minerals already known and those still to be discovered, and the energy given us in many forms, mechanical, electrical, atomic and human.

It will mean learning anew a piece of common sense—that the one true and only source of real wealth is still hard work on the raw materials given by God. And hard work at every level, cutting out all waste of time, money, material, goodwill and energy. Lotteries, football pools, stock exchanges and betting, banks and speculation never create wealth, helpful though they may be in other ways! 'Nobody but nobody ain't got nothing for nothing at no time no how' still holds. Believing that God created us and the world so that we could know, love and serve him to the full, we are really only giving lip-service to this truth if we do not lead in the skilful management of farms, factories, services and shops, in organizing better for living better and in running our countries for the greater happiness of men and women.

For this, we shall need the co-operation of all who are about God's business in office and factory, farm and laboratory, school, home and hospital, to say nothing of those in rectories, presbyteries, manses, seminaries and religious houses.

We shall need first-class and dedicated management. And so far we have not yet begun to pull our weight in management—not even in the United States.

What is Management?

It is getting the results needed through the combined efforts of ourselves and those we lead. It is not a right to be inherited or demanded but a *calling* to be qualified for, trained for and then demonstrably deserved. Whether financially rewarded or not, it remains to the end a responsibility we must carry fully or hand on. Whether we are growing or mining things, making or moving them, really good management offers customers the goods they need at the just price. (We still fix selling prices on the principle: 'Let's get as much as we can from as many as we can for as long as we can for as little as we can'—known in short as 'The Law of Supply and Demand'—a guide in the long run economically wrong because morally wrong.) To those employed and to their dependents, good management ensures an equitable income; to those whose enterprise and capital serve the firm, fair dividends. Good management ensures exhilarating and happy relationships among all who work together, seeing that each firm fits into the life of the town or district, and for that matter, of the nation and world as well. The desert wastes of the United States and the slag-heaps, ugly factories and houses of our old industrial areas are outward signs of former bad management for which we are paying one hundred years later.

Have we any good management then? Yes, underlying the efficiency of many British businesses and institutions there can be found good principles of teamwork, co-operation, a reasonable degree of pleasure in the success of colleagues, a fairly broad welcome to talent and some freedom in human relationships, all great things. But at every level and in every field we see many finding little intrinsic interest in their work. They work solely for money—neither liking what they do nor doing what they like. Our economic system still breeds numerous anomalies and we still are far away from the solution of the thorny dilemma of the nineteenth century: how to grant full freedom to owners of private property in capital and at the same time ensure social justice, a basic ill that Marx rightly diagnosed in early capitalism. Christians know, at least notionally, that no political nor eco-

conomic revolution will solve that problem. Only the re-discovery that God has special work for each of us, all part of his eternal plan, will alter the present attitude to work and management—and altered it must be, and soon, if we are to find here the happiness meant for us.

My own convictions about management are the results of over twenty years of challenging work in this country and overseas, from the days of my management-traineeship in a Yorkshire firm, when foremen brought me up 'the hard way' and showed me then that the tenacity of social attitudes under changed conditions remained the despair of all reformers. I saw then the thinning-out of the power and responsibilities of foremen through the plans of those 'scientific management experts' who provided so-called specialists to determine—for the foreman—practically every section of his judgment area. Foremen were made into 'carrier pigeons' taking messages from the office to the floor and back again. That appalling stupidity about human nature and leadership is costing us much today in the strikes and threats of strikes which paralyse our economy and bring heartbreak to many. Despite the intensive and costly advertising (for which the community inevitably pays) by press, radio and screen, and the skilfully planned programmes of public relations officers to indoctrinate, men and women always in the end get control of anyone objectionable to them. The impersonalness of 'scientific management' has been, in fact, a deadly killer of the will to co-operate and to enjoy work.

All that comes under industrial relations, education and training is, really, nothing but an effort to help us to be adequate in our personal relationships, with the right generousities and the right restraints. Managing a business, managing work and managing men—all have to be preceded by managing oneself, something we have forgotten to stress. Recruitment and selection, management development and grooming, getting greater effort and trying to remove grievances real or imaginary—even the financing of a company—depend on persons and a personal approach; often and easily said, ever difficult to realize fully.

Developing Management

In the last ten years, all the countries of the world, through industry, farming and governments, have financed millions of

courses of varying length to get better management. Men and women have studied management principles and practices and every management 'gimmick'—costing and costs control, work study and statistical quality control, cybernetics and psychology—believed to help a manager to make the right decision. (Perhaps this is an acknowledgment of the great truth that education is a matter for our whole lives—and afterwards?) The U.S.A. have devised a game for industrialists—to learn management in playing!

Have these efforts succeeded? *On the whole, no.* Education for leadership is a long, gradual and somewhat mysterious process, almost a by-product. Like happiness and security, it is the oblique result of being the right kind of person. Dogs and fleas can be trained. Only *men* and *women* can be educated!

These educational efforts scarcely recognized that the key question for all management must be: 'What is man?'—for man is the raw material of management. If man is 'material' destined for an eternity with God, surely our management training must consider:

What is man?

What is man for?

What is work?

What is work for?

The nature and the source of authority and the nature of freedom are other most important matters on which wrong ideas abound today, not only among apprentices, supervisors and labourers, those most 'lectured-to', but, much worse, in board-rooms and banks. True freedom is the right to do not what we *will*—but what we *ought*. But what ought we to do? Our managerial revolution clearly needs Christian counsel!

Who is to Blame for the Inadequacies of Management Education?

We ourselves! Neither here nor in the Americas have we yet even begun to think about the foundations of our economic life and about the right course ahead in the technological changes of immense magnitude looming on a very near horizon.

Even in the Business Administration Schools of so-called Catholic Universities, little interest has been taken in the teachings of Christ on leadership and in the right way to realize those teachings practically in the here-and-now of our work. Studies offered by these schools, and I know personally several, could fit

just as easily into the curriculum of any Communist organization. God, if mentioned at all, is presented almost as an extra subject. The technical teams sent abroad by the States and Great Britain to the under-developed countries are definitely less loved by the people round them and they are less in contact with the people than are the corresponding teams of the Soviet. Human relations are not just a matter of money or techniques but of a certain quality of understanding and love.

Two years ago, the Irish Institute of Management, which must have many Christians as members, published *Education and Training for Management*, a report that everyone with leadership duties should study and discuss. Succinct and masterly, its three omissions strike me forcibly still. *Where are trade union leaders?* Surely they are most powerful forces in management, controlling millions of their fellows? *Where are women?* Proportionately to its population Ireland has easily produced the highest number of women managing in hospitals, institutions, factories and schools, in commerce and in *haute couture*, the world over. *Where is God?* He, the source of all authority and management, is not referred to even once, a most strange omission in a report from a Christian country on getting the right type of management! What a chance Ireland missed of publishing the real fundamental principles of all management with some hints from her wisdom and beliefs on how these may be worked out harmoniously in practice!

Make an experiment. Ask any half-dozen young executives if they *can* be truly moral in their management life. If they trust you, each will list for you the bitter complaints, often hurled at my head, of 'odd' income tax returns and evasions even in so-called Christian firms, the strange expense sheets, where wives appear as secretaries, with clerks forced to make entries which are not quite right, the violations of agreed federation and industrial codes, whispering campaigns to win customers from competitors or to force a drop in share values, 'phoney' advertising, subtle threats, unfair promotions, the sheer indifference to employees and a whole litany of other wrongs. The young recruit or executive has had to accept and work with decisions which are against the moral law—or go. He sees authority confused with infallibility, directors deliberately surrounding themselves with mediocrities, lickspittles and toadies, with real talent suppressed for fear of rivalry, destroying spirit and virility, with obstinacy

mistaken for firmness and fatuous narrow-mindedness for love of law. He sees executives bullying the weak and fawning on the strong—apparently rarely reflecting on the truth that one day we who carry authority will have to give a very strict account of our stewardship!

We have even thrown away thousands of chances for getting it known that good beliefs and good morals have a practical value that businessmen ought to hasten to learn. Again, at the Duke of Edinburgh's conference on 'Human Problems in Industrial Countries in the British Commonwealth' we could have stressed the two facts that: (a) for happiness in management we must learn again to wonder and so to worship, and (b) we each have but one life; if used unwisely, the loss both for ourselves and others can never be made up.

American firms, led by Bell Telephone Company of Philadelphia some five years ago, and now British firms, witness Lord Chandos in a recent speech, have publicly acknowledged that key posts can only be adequately filled by men of a philosophic habit of mind, a refreshing change from the platitudes usually mouthed. And action is being taken by some great firms to instruct young management recruits accordingly. Now, by the grace of God, we Christians have a knowledge of the way human life should be lived if men are to be happy and with it we have a philosophy, true, and so eternal, fully worked out and applicable to every phase of living and of work, the *only* philosophy capable of meeting successfully the materialistic beliefs now rampaging through the world and of showing their falseness and ultimate emptiness.

If we really wish to live up to our beliefs, we ought then to discuss thoroughly those Christian principles that we should use in industry and commerce, in management everywhere—in producing and organizing, financing and marketing, advertising and distributing profits. Thus we could show what *real* management would mean, something no conference has yet considered and something our poor old world needs.

'Every decision of management', said the *doyenne* of management experts, Dr Lilian Gilbreth, to a gathering of priests in Rome all studying management, 'is basically both spiritual and ethical. Management is either ethically right . . . or it is inefficient management.'

One writer on management describes the teachings and practices of the Jesuits for his examples of real efficiency. In the advice of St Benedict for his abbots on the right way to manage their monks others have discovered first-class hints for managers both for managing their assistants and encouraging clients and customers to save and to borrow.

What can we Christians do to help Management?

Much! Banks, factories, laboratories, shops, colleges, farms and institutions are social as well as economic organizations. If we are, as we should be, 'occupational vehicles of love', love, the mark of a Christian, must always be shown in our leadership. Such love is the very soul of efficiency, and could lift us into the forefront of good managers.

Here are five practical suggestions for those keen to help management form itself on the right lines:

Five-Day Conferences for Top-line Management: Industrialists from the U.S.A., the Pacific and Britain could easily join Irish leaders in the attractive hotels near the Shannon Airport for a programme of discussions on management built on Christian principles. Wives should share in those discussions or separately consider the inter-dependence of homes and workplaces. The Shannon Airport has itself one of the finest systems of management in the world, well-understood at all levels and wisely used. The Irish Management Institute would be deeply interested and so would the American Management Association and others.

Week-end Study Conferences in several parts of Great Britain so that other groups of executives could consider what help Christians, and Catholics especially, could and should give to management. These house-party efforts should be well-organized, really exhilarating, and linked to all that is available in Britain on management matters.

The Preparation of a Reading List on Management for Christians, the Bible heading the list. *Theology and Sanity*, *Society and Sanity*, *Man: the forgotten*—all by Frank Sheed, and *The Future of Private Enterprise* by George Goyder,² a practical suggestion for the Christian reform of company law by an industrialist renowned here and in the Americas; *Pardon and Peace* by the Rev. Alfred

² President, International Paper Mills Incorporated, Great Britain.

Wilson, C.P., *The Foundation of Justice* by Dr John Wu³ and the writings of Judge Brandeis and Dean Teresa Miriam Rooney on Law, head my own list.

The Working-out of Practical Suggestions for a Daily Way of Christian Life for Those in Management—particularly a little guide for our daily examination of conscience.

Plans for Discussions with Christians and Jews to Consider the Spiritual and Ethical Principles for Good Management. In London several groups of directors meet regularly for discussion and often for prayer together. Sooner or later they all discover that to understand man, we must try ever increasingly to know—God!

For years I have pleaded with leading chairmen and others, known to be Christians, to invite socially groups of their peers and wives to consider God and man. So far—no success. 'Meeting Point' and I.T.V. programmes would readily telecast these.

3 Seton Hall University, New Jersey, U.S.A.



THE LIVING OF RELIGION IN THE SECONDARY MODERN SCHOOL

DONALD YOUNG

RELIGION is caught not taught—an old tag—and with secondary education for all there is now more time for the catching. Secondary modern schools (or 'streams' in comprehensive schools) cater for seventy per cent or more of the population of the country, a large proportion of school-aged children not suited, in the judgment of the educationalist, to academic or intellectual study. For these the proven methods of the grammar school are not applicable, as anyone who has stood in front of forty such will acknowledge. 'Teach us if you can', they seem to say, as we hesitate, searching desperately for some grain of knowledge remaining from yesterday's lesson on which to build today's. It has taken, and indeed still takes, a long time for many people to realize that what served for secondary education for the educated and educable classes for the past

centuries will not serve for the secondary modern child. The problem for the teacher is a new and different one and requires a new and different solution. What serves for the few relatively gifted or intellectually able children will not do for all. It certainly won't do for the child growing up in the mass culture of today. Your 'grammar-school type' knows what is expected of him, lives in an atmosphere of intellectual achievement, is urged on by his parents who add their own learning to his. While he benefits from good teaching he often manages without, soaking up knowledge where he can find it. The secondary modern child lacks the definite goal of success in examinations, is often without parental support, sees little value placed on book learning, and requires skilled teaching. Both kinds of child must be civilized, must acquire moral training and sound social attitudes, and receive a spiritual formation.

Subjected, as they are, through television, cinema, press, and neighbours to the modern way of life, how dull they must find the five hours spent in the classroom! That's not living; living is being outside school. 'Don't you teachers ever have fun?' asks my companion at the dinner table. 'Religion? It's like being in prison. All don't's!' says another; 'Roll on Christmas. I'm leaving.' Plainly in trying to help this kind of child there is no place for sentimentalizing. He is not impressed by 'pretty' representations of the saints, by naïve practices suited to a simpler and sturdier way of life. Wayside shrines, cloaked sodalities are unfortunately foreign to him. He often fails to penetrate beyond the fine linen and lace of the mass vestments to the reality of the re-presentation of Calvary. His response is to sterner stuff, his admiration for the strong. He must be brought to see the personality of Christ, the toughness, the resilience of this Man who would not give in. So the study of the gospels might be directed to the discovery of the personality of our Lord, always asking 'What kind of man was he?' And again, 'What does this mean to us now—as school-children—not tomorrow or when we are grown up, but now, today, in this environment?' The gospel enquiry method as practised in the Y.C.W. gives a splendid basis for this type of lesson to the upper classes of the secondary modern school. Dogma learnt by rote under threat of punishment may benefit some children, but not many of this type are to be found in the secondary modern school. Such methods aggravate the adoles-

cent rebellion against authority, and the rejection of the school and the faith that goes with it is all the more prompt and violent. Such knowledge is knowledge without understanding. For children who live not intellectually but emotionally the way to their souls is through the heart rather than the head.

Spiritual reading for this type of child is, thank God, becoming easier to obtain. Hagiography can be found which has taken a turn away from sentiment, presenting the lives of the saints in a harsher light of startling reality, presenting a new vision of life. The school library should be well equipped with books of this type and opportunity afforded for them to be read. Consideration might be given to one of the Religious Knowledge lessons being spent in the library for just this purpose. Encouragement should be given, as reading does not come easily to the non-academic child.

The teaching of prayer is not easy. The compulsory school assembly is not perhaps the most fruitful ground in which to nurture the growth and habit of prayer. Do the well-intentioned prayers at the start and finish of lessons 'raise the mind and heart to God'? We can but do our best and leave the rest to Almighty God. Much will depend upon our own personal integrity. The world in which these children live gives a very good impression of managing without prayer, and not many of their fictional heroes or heroines admit to owing anything to Almighty God. How then can this difficult subject be tackled? Young children certainly understand the prayer of asking and in the post-primary stage they begin to understand the prayer of thanksgiving for the gift of life, for health and for material prosperity. Prayer also comes easily at moments of crisis that beset the adolescent so frequently, and if we can encourage this we achieve much. Recent history provides many examples of men and women who turned to God in prayer in the midst of appalling sufferings.

At this rather hard-boiled age children do not gain very much from accounts of miraculous answers to prayer. It is very important that the child's mind should distinguish between prayer and magic. How does one cope with the boy who wears medals and carries a knife—both for protection? Point out that prayer is all-powerful but its effects are in God's hands—not ours; that by prayer we keep in touch with God; and this realization can go far to dispel the awful loneliness in which so many adolescents

find themselves enshrouded. How desperately they need Someone to talk to ! This is the cue for introducing the child to the prayer of praise. The average prayer book, so full of 'Thou's' and 'Thee's', of 'wouldst' and 'couldst', and words of many syllables hallowed by years of usage and pregnant with theological meaning, has to be translated into secondary modern English. Children should be encouraged to write their own prayers and suitable ones might well be used from time to time in the school assembly. I myself return constantly to the 'Our Father', trying to rescue each petition from the meaningless jumble into which constant unthinking repetition throws it.

Paradoxically it may be by our competence in secular education that we succeed in making the faith stick. Children who owe their success in school work to us will not so readily neglect what we say of the faith. Piety is not a substitute for efficiency. Children are embarrassingly alert to humbug. Chinks in integrity are quickly found and 'do as I do' is more compelling than 'do as I say'. It does not require intelligence to recognize kindness, honesty, or strength of character. Children are quick to acknowledge and give credit for skill in football or painting or pottery or acting. The star performer will get his hero-worship, and his influence may be greater than that of his colleague who 'teaches' religion. It is always the personality of the teacher that carries weight rather than the extent of his knowledge. Children tend to become good at subjects taught by a popular teacher, and *vice versa*.

Above all, the secondary modern child must have fun, if only to enable him to realize that religion and joy are not sworn enemies. A piece of stagework, a well-organized social party, a disciplined dance, all these help to strip the false glamour from the vicarious enjoyment of other people's gaieties so well and fulsomely reported in press and television. Even in what might be thought to be such trivial things children should be given standards, so that they can tell genuine pleasures from false ones. All the arts are therefore of paramount importance. The arts appeal to the emotions and for the secondary modern school-child it is through the emotions that we make contact, that we as adults obtain our influence over him. An intellectual child may suffer, but will suffer less, from an education ignoring the emotions. He lives 'in his head' anyway. But for the majority of children the growth of the whole personality is co-extensive with

emotional control and stability and we starve them of this at our peril. For them it may be 'I feel, therefore I am'. Uneducated, uncontrolled emotions may rightly be suspect; but to deny the existence of emotional faculties, to pretend that 'life in the head' is everything and 'life in the heart' not quite nice, is to leave all that side of education to the film producer, the song-writer and the love-magazine proprietor.

I cannot refrain from quoting here from the introduction to Miss Ruth Lewis' C.T.S. pamphlet *Art and the Teaching of Religion*, where this theme is so splendidly developed. Mr A. Barclay Russell says,

The case with which the school-master still so often unthinkingly contrives the destruction of these emotional and imaginative faculties does nothing but provide all too easily a convenient room meticulously swept and educationally garnished, where many debased Freudianly conceived imaginings may troop in, as come now they will. It would seem extraordinary, in view of the well-recognized increase in emotional instability in western civilization, that there is little sustained attempt being made to employ the emotions in education in their proper constructive formative role as an integral part of the development of character, helping the child to reach out towards an objective insight of the underlying qualities of life, and to find the wisdom and understanding of an established adult manhood that is both emotionally calm yet actively creative.

There are many children who can sort out their own problems, who can communicate with other people, only through dancing or drama or painting. To deprive them of this is like blinding a sighted child. Opportunity must be given for all these arts, irrespective of skills attained. I don't teach painting, modelling, singing or the making of pots because children need to know these techniques. These activities are the means of education. They enable me to live with the child while the educational process takes place. They enable the child to experience the well-making of what needs to be made, to acquire standards of the beauty which points to God. Satisfactory growth to maturity depends so much upon establishing successful communication with the other-than-self. Very young children paint, dance, sing and talk for themselves. As they grow they must adjust their

values to those of the outside world, and the arts and crafts are the chief means of doing this. I used to be surprised at the ability of a child to name and describe in detail every picture he had painted during his four years at the secondary school. Compare that with the thousand unremembered facts of other subjects. Set a class to illustrate a passage from the new testament, and see them searching for the details. Stand ready for the unending questions. 'What did they wear? How did they look? How many?' etc. The printed page springs to life. The child is engaged on the age-old, most human of all activities—making something for God. His picture is a prayer in colour and the sensitive observer is impressed by its sincerity and reverence. A weekly religious lesson with paints, brushes and paper is a 'must' in the secondary modern school.

Sex-instruction is a matter for parents and it is not found in the time-table of the Catholic secondary modern school. Indeed it sometimes seems that the school is the *only* place in which this aspect of life is not fully discussed. The modern trend of frankness in sex matters means that information on and attitudes towards all aspects of sex are freely discussed in articles in weekly and monthly magazines, books are available on the open shelves of the public libraries, pamphlets are sold by chemists, television wireless and the press discuss such things as A.I.D., prostitution, homosexuality. Films and plays centre their plots round sex-relationships. All these are within the grasp of our children, who seem by the grace of God to be less harmed by their influence than we sometimes imagine. Furthermore, in many instances the information given is sound, sincere, is not provocative and the attitudes adopted are, save on the question of birth-control, sound and traditional. Those who seek advice from the back pages of the women's magazine seem to get, in the main, good moral answers. Secondary modern children seem unable to resist comics, 'love' magazines and lurid paper-backed books of lust and violence. Their collection of pictures of film stars is greater than their collection of holy pictures. To ignore this problem or condemn without reason this type of reading, creates more problems than it solves. Something *must* be done about it.

A further complication is the popularization of comparative anthropology. In books, on films and on television the habits and customs of man, as found in the remotest parts of the world,

are presented without comment; presented often with such charm that the life of the 'noble savage' seems much more attractive in its simplicity than the complications of European culture. The white man goes to Africa or South America not as a missionary but as a camera-man: his aim is not to convert the heathen but preserve him in all his finery and with all his curious habits, film him and display him together with the other wonders of nature to a T.V. audience. Paganism is made to seem normal, rather jolly and well able to do without Christianity.

Here it might be as well to say something of the limited form of co-education found in our mixed secondary modern schools. A great problem of today is the relations between the two sexes. This relationship is under constant assault from all sides. Distorted views are presented in every periodical, every film plot and television programme. Marriages based upon false ideals of love, upon romantic or purely selfish ends, bring unhappiness to so many. Most of the children in the secondary modern schools will find their vocation in marriage. Working together, seeing each other's failings, recognizing each other as persons rather than glamorous lodestars, these children can be taught a mutual respect and understanding. A 'member of the opposite sex' becomes a person with a common interest or ability, and such meeting on the common ground of school activities somewhat qualifies the equation *boy + girl = sex* proclaimed by the world. A high standard of personal relationships between growing boys and girls can be attained where the staff appreciate the extra challenge of the mixed school. It becomes chivalry in action—not 'This is how you *will* have to behave towards boys—or girls', but 'Do this now'. Here is no suggestion that boys and girls should receive identical treatment, but that their differences should be apparent to each other, and each perhaps gain a little of the other's virtues. It does no harm for boys of the secondary school age to learn that a man can be gentle without being weak, or for a girl to realize that a pleasant disposition is sometimes a greater social asset than a pretty face. To help our children form right estimates of character is surely an important part of our work.

MATURE CHRISTIANS IN THE WORLD TODAY

IRENE MARINOFF

A CHRISTIAN is a man who believes that Jesus of Nazareth is the Christ, the Son of the Living God. In saying this he does not mean that Christ was begotten of 'a god' and a human mother, as the Greeks and Romans conceived of their heroes, or that he was a kind of superman as some Christian denominations seem to think. Christ was-is-God himself, in some mysterious way identical with and yet distinct from the God of the old testament who thundered on Sinai.

A mature Christian is a man or woman who lives the life Christ brought us as an integrated personality. All his powers, intellect, will and heart, are fully developed, working in harmony to do God's will. By the heart I mean that centre of our being which responds to reality as a whole. It is the seat of our response to physical and moral beauty, to all values. It welcomes the goodness in every thing and every man, or shrinks instinctively from their opposites. Alongside our intellectual tradition we also possess in the west a 'tradition of the heart'. It began with Plato and stretches from him to St Augustine, St Theresa of Avila and St John of the Cross. That great intellectual Pascal recognized the mystery of the heart. Surely when he remarked that the heart had its reasons of which our reason knows nothing, he was pointing to a reality that has largely been ignored by our traditional philosophers and theologians. Yet as we grapple with the grave problems of our day, we should bring not only our intellect and will but also our heart to bear on their solution.

We all know it is a fallen world. In order to realize the nature and extent of this fall, we should go back to the garden of Eden. When we read the story of creation, we find the following order: darkness and light; night and day; earth and sea; beasts and man; then come the two states of sleeping and waking, and finally man and woman. That is to say we have two poles between which life can range. This polarity can be traced down to the very diseases we suffer from, which show a masculine and a feminine form. Here lies the basis of all dualist systems. It would seem as though polarity were a condition of life itself. However, it must

not be forgotten that in Eden there were not Adam and Eve alone. There was also God by whose presence everything was held in complete balance.

The devil, the great disruptive force, the great anti-Christ to whom all harmony is abhorrent, destroyed the original balance. He did so by overthrowing the God-given order of things. As a Jewish commentator remarked, our first parents were allowed to eat of the fruit of the tree of life, but not of the tree of knowledge. It is only through living that we are prepared to gain knowledge. Any knowledge won at the expense of life, defeats its own end. By plucking the fruit of knowledge before its time, and thus disobeying a divine commandment, Adam and Eve forfeited paradise.

The immediate effect of this was that the poles which had hitherto been bound together before God were torn asunder. The first thing to be destroyed was the free partnership of man and woman. 'Thou shalt be under thy husband's power, and he shall have dominion over thee.' But woman did not accept the verdict. She rebels against man's dominion and seeks to gain dominion over man, and man is often only too glad to hide as 'mother's darling' or 'artistic husband' behind the competence of woman. Life throughout the ages has been tainted by this original defect. The consequences, in the shape of unhappy marriages, divorces, broken homes, and even the way in which one sex thinks of the other, are still with us. So deep is the breach in the original harmony that Christ hallowed marital union by raising matrimony to the dignity of a sacrament.

The curse that was laid on Adam was of a different nature. 'Cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken.' This does not only mean that man must work for his daily bread. Nature itself is no longer benign. Every success must be wrung from it. Even success palls. Everything that might be so beautiful is tainted. The poet laments of 'love's sad satiety'; the *taedium vitae* of the ancients, that weariness which arises out the heart of things, is a familiar experience to unregenerate man. For there is now a veil between man and reality. Everything seems to evade his grasp. There is a constant

conflict between him and everything that is outside.

We know only too well today the tension between the individual and the community. Man has the indisputable right to be respected as a person, to exercise his free will, to be himself. Yet this right is limited by the rights of others and of the community as a whole. The present struggle between east and west is largely one between an individualistic and a communal approach to life and its problems.

Wherever we look we find these opposing poles, from simple contrasts such as rush-leisureliness, silence-noise, to the very complex ones such as form and matter, subject and object. In a very famous book the Jewish philosopher, Martin Buber, discusses the relationship between subject and object, the 'I' and the 'not-I'. Normally we treat every thing and every person outside ourselves with a certain detachment. Yet in doing so we vitiate a relationship which should exist as between creatures of God. Treating others as an 'it' is wrong. The only real relationship is that between 'I' and 'thou', unfortunately a word which is far less significant than the original German, where '*du*' means the fulness of an intimate relationship. The fact that we can withhold ourselves when faced with another instead of going out to him is a consequence of the fall.

Yet the most harrowing conflict of all goes on in the heart of man himself. St Paul has something to say about this. 'For the good which I will, I do not: but the evil which I will not, that I do. . . . For I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members. Unhappy man that I am . . .' (Rom. vii, 19, 22-24). We are all conscious of the struggle in ourselves. Furthermore, modern depth psychology has shown that we are so twisted that we may be doing what we believe to be right in the wrong way. Many of us have a tyrant who forces us to perform actions which are in reality positively harmful to ourselves, trying to live up to standards which are not meant for us. How many of us are satisfied with performing the religious exercises demanded by the Church really well? Do not most of us try to do far more, and that badly? This is one of those deviations which account for breakdowns and neuroses even in the cloister. All the guilt complexes, anti-attitudes and fixations discovered in our

century only show how grievously our whole being, more especially our heart, has been wounded by the fall. Everywhere in our world there is fission.

At the same time there are also unifying and healing forces in the world. There is time. We can well see in it a benign force through which growth and development, the gradual mastery of a craft, repentance and regeneration are possible. Perhaps it is only when we have lived for a certain time that we realize its power for good.

There is space. Hapless town-dwellers know little of space and its healing power. Yet one need only compare a fully developed oak standing alone with trees that grow closely together in a forest. Breathing space is what a human being needs for full development, on the physical as well as the spiritual plane. Certain views, certain works of art only reveal their full beauty at a distance. In order to get to know a person, one must not be 'on top of them'. One needs detachment, spiritual space if I may say so, to be able to appreciate reality.

Finally there is that which is hinted at in the phrase: 'Underneath are the everlasting arms'. We need not be very old to have found out that 'the bottom does not really fall out of our world'. Even the grimmest situation has its outlet. In moments or periods of stress there is a special grace, whether realized as providential or not, that upholds a man and carries him through. In spite of all the nihilistic philosophers of our day, life is something positive.

These healing forces are, so to speak, traces of God's presence in the world. As for the Christian who knows God, the task facing him is to strengthen these healing forces; to bring the presence of God which is his through the faith and the grace of the sacraments back into the world so that it may be oned with him. This is a work that can only be wrought by the heart, the seat of love.

The heart has been confounded with sentimentality, pure emotionalism, a force not to be reckoned with. Yet we know today that the harm done to our heart (the German *Gemüt* is a much more satisfying, positive word) may be far more disastrous than that done to our intellect and will through the fall. Our modern life tends to deepen these wounds. Our age is witnessing the desperate outcry of the heart.

In desperation we seek to remedy the dullness that creeps into our religion. We are practising Catholics, some of us are daily

communicants, yet somehow the radiant joy of the early Christians seems to evade us. We examine our consciences; 'here is a corner where I could give God a little more—and if I do, I lose my temper or skip my work or forget an important appointment'. Are we trying to eat of the fruit of the tree of knowledge before we have tasted of the fruit of the tree of life? The strong food of the saints is certainly too much for us. Perhaps we are still at the stage where we need milk like children. Then milk we must have, and it is no use pretending we can eat meat. Nor is it any use pretending we do not like the good things of this world, or giving them up to God with a smirk—'See how much I love you'.

What we need is a virile Christianity, not the prevailing pessimistic brand which is afraid of joy—joy, the fruit of the Holy Spirit—evaporating it to a non-sensual, spiritual state of soul of which one is not consciously aware. 'Over the years I have begun to believe that Catholics are not supposed to be happy if they can possibly avoid it.' These words were written by a convert from Protestantism, and reveal a sad state of affairs. We have had an overdose of negative, not to say morbid, pre-occupation with the wrongly understood ascetic side of Christianity, which is not Catholic at all but Puritan. We are still treated as though we lived in a comfortable world where we must 'pull ourselves together' in order to get to heaven. How often are we still told that if we have the choice between two good actions, the one that hurts us most is the right one, and presumably most pleasing to God. Surely this is to accuse God of sadism.

I am convinced that a great many of us today are stretched beyond our capacity. The first thing to do is to try and relax our tension. Then look around. Here I am in this world of 1959, born to know, love and serve God in this world and be for ever happy with him in the next. How do I put that into practice? What does my Christianity mean to me? Is it the breath of my life? Do I turn instinctively to God in weal and in woe? How do I visualize the world, as God's creation where I can find him in every creature—even the repulsive ones—or as a place where I have to work hard for a living and really only enjoy myself in my off time? What are my gifts and where are my failings? Most practical question of all: How can I help to strengthen the forces of healing in the world? How can I increase, if I may put it this way, the presence of God in the world?

In this age of rush and hurry it is essential that we make the right use of time. So much is already taken up by our work and other duties, that the little that remains must be eked out most carefully. Perhaps we cannot even plan for a day, but we may be able to see that certain things are done during a week. Of course we must pray every day, and here the practice of ejaculatory prayer is most useful. In a bus or tube we can pray for all the other passengers; when we meet an invalid, the sick come to mind. Apart from daily prayer there are several things we should do at the very least once a week. We should exercise our bodies, remembering that they are temples of the Holy Ghost. We should do some spiritual and other serious reading. If possible the intellectuals should do some manual work. We should perform at least one corporal act of mercy. In fact we should ask ourselves what a twentieth-century ideal member of our profession looks like. Then measure our strength and not overdo it, leaving it to God to help us in our weakness.

The peace of mind won in this way is exposed to great dangers. There is the challenge of the news, always disturbing, always titillating. But unrest and upheavals are the marks of a fallen world. There is nothing to be surprised at. We must even learn to close our hearts to too numerous appeals for sympathy, for we are too limited to satisfy them all. And he who does not learn humility and an unbounded confidence in God when he has to do that, is past help.

As we plod on trying in our small way to strengthen the forces of stability and healing in the world, we must beware of further dangers. Modern psychology has taught us that any emotionally overcharged reactions on our part are signs of a latent disorder; and that we are prone to project our inner discontent and maladjustment on people and causes outside ourselves. In this sense all *anti-attitudes* are suspect. We may have noticed that when we meet with even the slightest temporary set-back we are likely to 'take it out of' the next fellow. Many try to get rid of their inner disharmony by staging violent attacks on 'freemasons', 'the Jews' or 'the Communists'. Such attacks are entirely unreasonable, and have nothing to do with a justifiable struggle with anti-Christian and really evil forces.

Instead of casting the blame on others we should look at ourselves and try to discover the seat of the lack of harmony. Has our

intellect developed beyond our will? Are we emotionally mature, or do we still bang the door when we are thwarted? It is so easy to go to extremes, to love our friends and hate our enemies, to see everything in black and white. It is the natural tendency for the poles to separate. The task of the Christian is to bind the poles together through charity. And he must begin with his own unruly self. It is the work of a lifetime to balance the different parts of one's nature, so that the wholeness of mind, will and heart may reflect in some small measure the perfection of him in whose image and likeness we are all created.



ON BEING A CATHOLIC IN THE ARMY

EX-OFFICER

'We may not look to go to Heaven in feather beds.'

ST THOMAS MORE

AFTER twenty-one years' commissioned service in the army, the writer's feelings are largely of regret. Regret at opportunities missed, duties neglected or perfunctorily performed; in short a lively sense of failure.

The failure was in part due to ignorance, and it is in the hope of assisting young officers that this paper is written. *Si jeunesse savait*. . . . This is not the place for detailed statistics, even were there any accurate ones available, but this paper is written with the following premises in mind:

1. Catholics are about 14 per cent of the army.
2. Of Catholics in the army, very approximately, one third have abandoned their faith, one third practise intermittently, and one third practise as fully as circumstances and human frailty permit.
3. There is about one priest to two thousand Catholic soldiers.
4. The general religious climate in the services is the same as that in the country at large. Most soldiers would call themselves Christian, though on analysis, as the Incarnation is

regarded as an improbable theory at best, a vague theism is perhaps a better term.

Army life is, of course, one of routine. The routine is infinitely varied, and because the material with which an officer works is men, it is always an absorbing one. Nevertheless, the same things happen at the same time every day. This is invaluable to the practising Catholic as it provides pegs on which to hang his religious life. For example, in the last active regiment with which the writer served, it was the custom for officers to go to the mess at about 11 a.m. for coffee. The walk to the mess only took a few minutes, and you could use the time to say the Angelus. You were alone, the men were in the N.A.A.F.I., and it meant that the morning did have a momentary break from this world.

Unless very strict rules are made about what prayers are said, and when, and what reading is done, there is a very real danger of prayer fading out of one's life. The last printed word looked at each day should be the Bible: one or two verses from a pocket New Testament on training or service, a chapter perhaps or, to make a change, a psalm at other times. Aids to devotion will vary with personality. The writer used everything he could. A crucifix in one's room, a rosary in one's pocket, the private observance of certain saints' days by reading the little office, all helped. What one has to guard against is the gradual erosion of one's Catholicism, not the spectacular fall from grace.

In the mess religion is very seldom discussed. It is suggested that Catholics should never introduce the subject. They should avoid arguments because they will be arguing from different premises. At the same time it cannot be over-emphasized that the Catholic officer must 'know the answers'. The most outrageous things are said, in all good faith, about the Church. People really believe that Catholics are ordered to have large families, regardless of all other considerations. 'The end justifies the means' is firmly and sincerely held to be a part of Catholic teaching. These misconceptions seem unbelievable but they are widely and firmly believed by many. So when someone says, or implies, that nuns are shut up to keep them inside, one should have an answer. It is maddening to be told by someone who has just dismissed the doctrine of the immaculate conception as a fairy tale, in terms which make it obvious that he means the virgin birth, that Catholics don't have to think—but you will be told it. (A

suggested answer is that I go to a doctor to treat my body because he is an expert. Nevertheless only I can keep myself fit, and to do so, demands thought and some knowledge. Similarly the Church, through priests, gives expert advice but in no way absolves me from mental and spiritual effort.) But, on the whole, Catholics are better advised to avoid religious argument, though really inaccurate statements about the Church and the faith cannot, and must not, go unanswered.

The Catholic officer's duty to his men is fairly obvious. If there is a padre's hour, see that your platoon, troop or section go. If there is no padre's hour, try and start one. Padre's hour is a most disheartening business. If there is a priest, no one turns up except those whose duties at that time are so disagreeable that the effort of finding out 'where and when' is worth while. If there is a staunch body of good Catholics, there never seems to be a priest. If there is both, the regiment is immediately sent abroad or goes into camp.

Sunday mass is another matter. Never march the men there—take a pride in the fact that those who go, go independently and are not inspected first. Any form of church parade is the worst thing for the faith that can happen—because it links the Church with the Powers-That-Be. May the day come when army chaplains abandon badges of rank. They could continue to wear their present officer type uniform, but should not be linked with a military hierarchy.

There are two types of Catholics in the army for whom we cannot pray enough. One is the lonely boy in the barrack room. One is the married Catholic, for whom separations, re-unions, money, education of children, and other complications are a very heavy burden. As an officer you can do little for the lonely boy in the barrack room—except set an impeccable example. See that he knows where his church is, who his priest is, and when mass and confession can be reached. As a married Catholic ex-officer, the writer will confine himself to saying that it was worth it!

Finally, it is worth while making enquiries about the Legion of Mary. Here, in the writer's opinion, we have the answer for Catholics in the services. It is very difficult to get going—sometimes. It is always worth trying. Catholics in the army have no easy row to hoe. It is possible, with perseverance and a stout heart, to do much good.

‘Stand firm then, my dear brothers, immovable in your resolve, doing your full share in the task the Lord has given you, since you know that your labour in the Lord’s service cannot be spent in vain.’



BLESSED GILES OF SANTAREM, CONFESSOR
(Died 1765. Feast 14 May)

WALTER GUMBLEY, O.P.

THERE is a legend that Giles in his early manhood bartered his soul for a knowledge of the dark secrets of nature with a view to obtaining a position of wealth and rank in the medical world. Setting out for Paris where he hoped to study medicine, he was accosted on the way by a charming stranger who persuaded him to abandon his journey to France and to turn aside to Toledo, where he spent seven years as an apprentice in the art of magic and agreed to trade his soul for the fulfilment of his ambition. He then resumed his journey to Paris where he obtained both riches and fame, performing miracles of healing; but being converted by a frightful vision he returned to Spain and sought the habit of the order at Valencia, where after seven years of the severest penance and the greatest agony of mind on account of his infamous bargain, he was rewarded for his perseverance by the miraculous return of the sacrilegious document that he had signed with his blood.

The story has no great antiquity and does not appear until the middle of the sixteenth century, three hundred years after the saint’s death. Rejected by all the serious historians of the order, it re-appeared in the middle years of the nineteenth century in certain popular lives of Dominican saints, and that is the sole reason for relating it here. A study of the contemporary evidence concerning Giles is quite sufficient to rebut any claims the legend has to sober historical truth.

Giles was born in the castle of Vaozela near Coimbra, then the capital of Portugal, towards the end of the twelfth or the begin-

ning of the thirteenth century, being the third son of Don Rodrigo Paez, or Pelagius, governor of that city. As a young man he entered the clerical state and through the influence of his parents received several rich benefices, including a canonry in the cathedral and the office of treasurer of the diocese of Coimbra. We do not know if he was ordained priest at this time or after he became a Dominican, but we do know he set out sometime about 1220 to make a special study of medicine at Paris, where the principal professor in that art was an English priest, John of St Giles, who later followed Giles into the order. John was also first physician to the French king Philip Augustus, and continued to practise as a Dominican, being called to attend Bishop Grosse-teste of Lincoln and even the Empress of Germany. Another interesting medical man in Paris about this same time, or maybe a little later, was another Portuguese priest who became physician to Pope Gregory X and himself became pope as John XXI; whilst an Evesham Benedictine named Hugh was made a cardinal and medical adviser to Martin IV in the same century. Giles therefore could not have been considered as acting in a way incompatible with his clerical state when he set himself to the study of medicine.

It seems certain that he had a successful career as a doctor, but in 1225 he surrendered all his worldly prospects to enter the order, not at Valencia as the legend states, but at Paris in the convent of St Jacques where he had as a fellow-novice the future master-general, Humbert de Romans. Humbert is the principal authority for our knowledge of Blessed Giles and his holy life, which is to be found in the *Lives of the Brethren*, a work drawn up between 1251 and 1256 by Gerard de Frachet at the direct command of Humbert when head of the order. Humbert tells us that Giles was sorely tried by having to sleep on a hard bed and wear clothes irritating to his tender skin; but when he complained of this to his confessor the latter replied: 'My dear brother, recollect the life of luxury you enjoyed in the world, and bear this trial patiently for the forgiveness of your sins and our Lord will be with you.' Quite obviously, as Fr Echard says in his works on the writers of the Order, *Scriptores Ordinis Ord. Praed.*, the confessor was referring to the softness, not the immorality, of the life he had led, as some authors have stated. Had Giles' former life been one of sinful dissipation, his mind would have

been too heavily burdened with the thought of his past excesses (not to mention the alleged sacrilegious compact with Satan), for him to be likely to worry about such trifles as an uncomfortable couch and a rough woollen habit.

That these trifles formed his principal scruple assuredly puts out of court the graver accusations; and moreover we must remember that Humbert found him at first a light-hearted companion, ever ready with a passing jest when he met anyone, even inclined to boisterousness, and unable to manage the monastic silence. Here certainly we have no picture of the almost despairing penitent of the legend or the sinner converted from a life of sin. For his light-heartedness Humbert tells us that Giles took himself so severely to task, that he eventually gained complete mastery over his tongue. 'The master of the order', says Frachet, 'learned these things from Giles himself when they were together in the infirmary at Paris, nor could he recall his ever uttering an idle word, speaking only to console or help those in trouble.' The master further related that in his humility Giles, skilled medical man though he was, nevertheless always accepted unquestioned such remedies as the infirmarian offered him, a thing Humbert seems to have considered worthy of special remark. He concludes by telling us that Giles on his return home became a great worker for souls, being a 'gracious preacher' and an untiring provincial.

Giles succeeded to the office of provincial of Spain in 1235 and seems to have held it until 1261. He died in the convent of Santarem (from which place he has received his posthumous surname) on the feast of our Lord's Ascension, 14 May 1265; and the age-long cult to his memory was sealed by the approval of Benedict XIV in 1748, when he extended his office and mass to the kingdom of Portugal and the entire Dominican order.

A SERMON OF ST LEO FOR PENTECOST¹*Translated by F.R.*

EVERY Catholic knows, dearly beloved, that today's feast is among the greatest of the year; none doubts how much reverence is due to that day which the Holy Spirit sealed with the miracle of his gift. Today is the tenth day since the Lord ascended above all heavens to sit at the right hand of God the Father, and the fiftieth since his resurrection; and in it is contained a great mystery comprising God's saving acts both old and new. For as on the fiftieth day after the sacrifice of the passover lamb the law was given on Sinai to the Hebrews who had escaped from Egypt, so after the passion of Christ, in which the true Lamb of God was sacrificed, and fifty days from his resurrection, the Holy Spirit descended upon the apostles and the gathering of the faithful. From this the perceptive Christian learns that the beginnings of the old testament provided also the roots of the new; for the same Spirit who established the second covenant, likewise established the first.

The Acts of the Apostles tell us that 'when the days of the Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak' (Acts ii, 1-4). Swift are the words of wisdom, and where God is master, how quickly is his teaching learned! No explanation was given to assist their hearing, no lengthy studying or gradual mastering of his message; but by the Holy Spirit 'breathing where he will' the tongues of every nation were made the common possession of the Church's mouth. From this day onwards the trumpet of the gospel preaching sounded; from this day the dew of graces and the flood of blessings watered every dry and desert place; for 'the Spirit of God moved over the waters' to renew the face of the earth; and the brilliance of new light shone out, dispelling

ancient darkness. And with the sudden splendour of those tongues was born the shining word of God and fiery utterance, which could both enlighten with understanding and burn and cleanse from sin.

But however wonderful, dearly beloved, was the appearance of these events, and though it cannot be doubted that in that exultant chorus of all human tongues the majesty of the Holy Spirit was present, none must think that his divine substance itself was seen by bodily eyes. For with the Father and the Son he shares an invisible nature, and while indeed he showed forth by such signs as pleased him the character of his gift and work, his proper substance he kept concealed within his godhead; for not only the Father and the Son but also the Holy Spirit is hidden from men's eyes. For in the divine Trinity there is no unlikeness, no inequality; and all that can be thought of as belonging to that substance differs neither in eternity, nor in glory, nor in power. For though by personal properties the Father and the Son and the Holy Ghost are all distinct from one another, still there is no distinction of godhead, no diversity of nature. For since the Son is the only-begotten of the Father, and the Holy Spirit is the Spirit of the Father and the Son, he who proceeds from Father and Son is not like any creature whatsoever, but together with them both he is living and mighty, and eternally subsists as do the Father and the Son.

So when the Lord, before his passion, promised the coming of the Holy Spirit to his disciples, he said: 'I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall show you. All things whatsoever the Father hath, are mine. Therefore I said, that he shall receive of mine, and show it to you' (John xvi, 12-15). Hence it is not the case that some things belong to the Father, some to the Son, and some to the Holy Spirit; but all that the Father has, the Son and the Holy Spirit also have. Never was this perfect communion lacking to the divine Trinity, for in it to possess all things is the same as always to exist. In it no time, no grades, no differences must be imagined; and though no one, when speaking of God, can fully explain what he is, let no one dare to assert that he is what he is not. For of the unutterable

essence, there is more excuse for saying what does not do it full justice, than for defining what in fact is false. Whatever, then, the loving heart can know of the unchanging and eternal glory of the Father, is understood also of the Son and the Holy Ghost, without separation or shade of difference. And so we acknowledge the one God to be this Blessed Trinity; for among the three Persons there is no diversity, either of substance, power, will or operation.

Therefore as we abhor the Arians, who separate the Son from the Father, so too we spurn the Macedonians, who though they attribute equality to Father and Son, reckon the Holy Spirit to be of a lower nature. They do not consider that they have fallen into that blasphemy which has no forgiveness, either in this life or in the life to come, as our Lord says: 'whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come' (Matt. xii, 32). There is no pardon to one who remains in this sin, for he cuts himself off from him by whom he could have made confession; and he who has not the Advocate to plead for him, will never reach the remedy of forgiveness. For by the Holy Spirit we call upon the Father; from him, too, are the tears of penitents and the sighs of suppliants; 'and no man can say the Lord Jesus, but by the Holy Ghost' (1 Cor. xii, 3). That he is equal in omnipotence with the Father and the Son, and one in godhead with them, the Apostle clearly preaches when he says: 'Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all' (1 Cor. xii, 4-6).

By these and other passages of scripture, most dearly beloved, in which the authority of God's word shines out, we are stirred to venerate the feast of Pentecost, and to rejoice in honour of the Holy Spirit. By him, the whole Catholic Church is made holy, and with him every human soul is filled. For he is the inspirer of faith, the teacher of knowledge, the spring of love, the seal of chastity, the cause of every virtue. The minds of the faithful are filled with joy, that throughout the world the one God, Father Son and Holy Spirit, is worshipped and acknowledged in every language, and that what was revealed by the fiery signs continues still in gift and deed. For the Spirit of truth himself makes his glorious dwelling to shine with the splendour of his light; no

darkness or tepidity will he allow within his temple. And by his aid and teaching, the purification of fast and almsgiving is offered to us. For this healing practice follows by custom on today's festivity; and holy men have always learned its value for themselves. And so, in our pastoral concern, we urge it upon you, that if there is any stain of sin incurred during these days, through careless neglect, the penalty of fasting may correct it, and loving devotion heal it. On Wednesday and Friday, then, let us fast, and on Saturday keep vigil with our accustomed fervour; through Jesus Christ our Lord, who with the Father and the Holy Spirit liveth and reigneth, one God, for ever and ever. Amen.

QUINCENTENARY OF THE CANONIZATION OF ST CATHERINE OF SIENA

AN APPEAL

St Catherine was canonized by Pope Pius II in 1461. It is intended to celebrate the fifth centenary of this event in 1961 by erecting a monument to her in Rome in the vicinity of St Peter's. Contributions are requested to help in the accomplishment of this project. They should be sent to the account of ISTITUTO OPERE DI RELIGIONE, VATICAN, at Barclays Bank Ltd, Chief Foreign Branch, 168 Fenchurch St, E.C.3, with the mention '*Missionarie della Scuola—Monumento a S. Caterina da Siena*'.

NOTICES

Documentation Catholique for March 15 prints a most important conference by Cardinal Lercaro on *Religious Tolerance and Intolerance*. The distinction is made between dogmatic intolerance, to which the Church is committed by her responsibility for revealed truth, and practical or civil intolerance to which she decidedly is not committed. The cardinal stresses the dangers of the political Augustinianism of the middle ages and its considerable deviations from the thought of Augustine himself; it tended to absorb natural rights in supernatural justice, to swallow the rights of the State in those of the Church. The positive good which the civil tolerance of religious errors procures is the essential freedom of the act of adhesion to the faith, and authoritative witness to the necessity of this freedom is drawn even from such a pope as Innocent IV, who was one of the chief consolidators of the medieval inquisition.

The same journal for March 29 prints a pastoral letter of Cardinal Feltrin on *The Priestly Vocation*, in which the matter is treated with a most detailed thoroughness, and put in the wider context of every man's human vocation, and every believer's Christian vocation.

Doctrine and Life, in its February-March issue, begins a series of articles on *Our Lord in the Scriptures* designed to help readers to perceive how the mystery of Christ is revealed in the Scriptures. The first of the series is on *Christ in the Old Testament*, by Fr Conleth Kearns, O.P., who is professor of scripture at the Angelicum. It is followed in the subsequent number for April-May by an article on *Christ in St Matthew* by Michael Bailly, C.S.S.R. This number also contains a survey of religious filmstrips which should be most useful to teachers of religious knowledge, and in which we are glad to see that the *Jacob's Ladder* series finds an honoured place.

Spiritual Life, the quarterly of the American Carmelites, devotes its March issue to religious experiences and contains an article on *Mysticism* by E. I. Watkin; also an article on *English Mysticism and St Thomas More* by a Dutch Carthusian.

Hope is the theme of the current issue of *Lumière et Vie*.

Challoner Publications have brought out *The Parish Mass Book* at 1s. 6d. It is designed to help congregations take part in dialogue mass and sung mass and contains two alternative chants for the ordinary of the mass. It is really a companion to, not a substitute for, the missal.

REVIEWS

THE CARDIJN STORY. By Michael de la Bedoyère. (Longmans, Green and Co.; 15s.)

Monsignor Joseph Cardijn is the founder of the Young Christian Workers Movement, and so much are the man and his work bound up together that *The Cardijn Story* is as much a history of the one as a biography of the other. However, Mr de la Bedoyère does not claim to have written a full biography, but merely to have attempted to convey something of the spirit and personality of 'one of the most remarkable priests of our time', and his attempt has been largely successful. Not completely successful, though: partly, perhaps, because of the difficulty in writing one of the first books about a man and a society distinguished by a 'lack of self-contemplation' and partly because of a seemingly somewhat uncritical approach. He admits that there are aspects of his subject's character (and, consequently, of the spirit of the Y.C.W.) that do not at once appeal to English people, and whilst he is at pains to show that these traits are hardly of fundamental importance, he seems to have hurried over one or two incidents that might have helped to complete the picture. What, for instance, were Cardinal Mercier's own reasons for finding it necessary to suppress the nascent movement? and why did Tonnet, a founder member, eventually resign from it and so soon afterwards find himself in disagreement with his former colleagues?

But these are small matters, and do not detract from the real merit of the book in bringing out the force and single-mindedness of this dedicated priest and of the greatness and potentialities of the Y.C.W. Movement. In doing this it is timely and welcome, and to none will it be more valuable, surely, than to those who are still sceptical or ill-at-ease about the 'apostolate of the worker'; it may not convert all critics, but it should at least allay their more serious misgivings.

M.T.

THE FAMILY CLINIC. A Book of Questions and Answers. By John L. Thomas, S.J. (The Newman Press, Westminster, Maryland; \$3.95.)

This well-produced book is compiled from an American syndicated newspaper column in which Fr Thomas gives short answers to readers' queries on social and moral problems; in this country a somewhat similar series is run by Fr Lawson, S.J., in the monthly *Christian Democrat*. Fr Thomas has divided his questions and answers into four main categories: husband-wife relationships, parent-child relationships, pre-marital problems, and the family and society. Altogether there are

over eighty of these essays, each covering about two pages. Some of these questions sound alarming to our ears, for instance, 'Is it All Right for a Boy to Marry While Still in School?' It transpires that the anxious prospective bride is twenty and her likely husband is a college student of twenty-four whose course will not finish for another two years. On the other hand there are many of these questions and answers which, within their compass, give valuable guidance; the author handles in a masterly fashion the perennial problem of 'How Parents Best Give Their Children Sex Instruction?' and his summary of why the Church is so critical of mixed marriages is also well done.

Several of the questions and answers in *The Family Clinic* are addressed too exclusively to the American public to be relevant in Britain; for instance it is improbable that a priest or a parent would have to worry about whether girls in senior high schools should wear engagement rings or not, and the question, 'I'm Irish; He's Italian; and Mother is Upset' is unlikely to crop up over here. Nevertheless, in spite of these limitations, Fr Thomas does sometimes give a fresh trans-Atlantic approach to the more normal queries that a priest or a Catholic social worker will have to answer. Written in a popular style, and covering a wide range of topical problems, *The Family Clinic* puts across Catholic teaching in a straightforward manner, and should be especially helpful to the enquiring non-specialist, whether Catholic or not.

E. M. G. BELFIELD

THE ENGLISH RELIGIOUS HERITAGE. By Conrad Pepler, O.P. (Blackfriars Publications; 27s. 6d.)

A musicologist, writing recently to one of the Sunday newspapers, attributed modern neglect of English late medieval and early renaissance church music to 'the anglophobia of the Roman Church'. Although Fr Conrad Pepler's thought and language are more reasonable than this, *The English Religious Heritage*, like so much else of his admirable work, springs from his conviction that the general indifference, an indifference sometimes hardly to be distinguished from hostility, among Catholics in England to this country's medieval heritage deprives them of a valuable aid to the spiritual life in the writings of the medieval mystics. He begins this present work by asserting that the 'infused contemplation' of which they treat is 'in the normal progress of the Christian in his ascent to God', and that the applicability of medieval mystical writing to the life of prayer of the ordinary man today will be more clearly seen if, firstly, we divest our minds of the language and thought which we have learned from more recent French and Spanish teachers, and, secondly, avoid the common

error, as he regards it, of dividing mysticism from asceticism. This book sets out to be a work not descriptive but prescriptive, showing us how study of the earlier English writers on the spiritual life, whether pure mystics or not, can recall us to our lost heritage and help us on our way to God. The present writer can only say that he thinks that the author fails, not through lack of conviction or of skill in exposition, but because his material does not lend itself to his intention, because, in fine, medieval spiritual writers have less to say to the average man today than have those later masters whose 'victorious supervision' Pepler deplores. On the most practical level, to modernize medieval English is far more difficult than to translate from a wholly foreign tongue; and one must regretfully state one's opinion that if the author intends us to take his praise of 'homely English idiom', free from Latinisms, literally, one's answer must be that such idiom as 'oneing affection', 'naughting of self', 'natural wit', 'even-Christian' (all of them examples taken in this work not from quotations from medieval writers but from the author's own prose), will commend itself and be of use to only a very limited *coterie*, and they for the most part advanced students who can in any case read these works in the original. But these linguistic obstacles are the least: the minds of medieval men were trained to work differently from ours, and were formed by a way of life which we can only dimly apprehend. No one who reads Pepler's descriptions of, for instance, the revelations made to Julian of Norwich will doubt that such as she were able to love and to live again the life and the passion of our blessed Lord with an intensity and a fullness on which we today, alas, know little: but even Julian's writings were formed by and reflect many features of the life and thought of her times which only those hopelessly enamoured of the middle ages can now approve. Her visions of Christ's sufferings are sane and pure, but they are still a refinement of the morbidity and hysteria which pervaded her world; and the whole way of life which made possible her astonishing achievement, the lifetime devoted to the elucidation of the mysteries revealed to her, is now unthinkable to all but a few, whereas then most men were agreed that it represented 'that which is most perfect'. If we are honest in reading the *Revelations* (and how necessary such honesty is appears in Pepler's superb and most salutary analysis of her whole teaching on the Creator's goodness and men's sins) and the other classics of the age, the *Cloud* on which the author is almost as sound and illuminating as on Julian, Hilton to whom he does rather less than justice, and Rolle to whom he gives a good deal more than his due, we must wonder and admire and learn; but the extent to which we could or should emulate them is perhaps not so great as this provocative and stimulating book assumes.

JOY OUT OF SORROW. By Mother Marie des Douleurs. (Newman; \$1.50.)

This is 'a book of conferences originally addressed by the Prioress-General to members of her institute, a religious order for the sick'. But from end to end of the book, there is nothing here for nuns only. This is a book, then, for the Christian sick, formally under vows or not. The teaching of it is morally meat and drink to them. Mother Marie des Douleurs is a mother writing, who knows that teaching is kind of food. She teaches as a mother does, with firmness, understanding and persuasion, with endless humour and stout realism, with wisdom and sure insight, dealing out the rich truth as it is needed, for correction, for comfort and for growth.

There are mopping-up operations dealing with the commoner vices of the sick. Illness is often 'a subtle school of selfishness'. 'This monster of selfishness that a sick person can become is frightful to contemplate. . . . The only cause in the world is his health. And there are some who have the sacrilegious audacity to believe that under such conditions one is capable of loving God! Impossible.' An examination of conscience is the more sensitive and searching as we are to suppose it will do for sick nuns, too!

But not for nothing does the author refer in paragraph one to that threat that rears at the very brink of the dependent state of illness, the threat of the lapse and lessening of personality. 'Don't you feel that you have to struggle if you are to stay yourselves?' The first and endless fight for the sick is morally to *be*, to *will*, and, if possible at all, to work. But 'living, for the sick, means, as it does for everyone, acting and conquering. To settle down into our suffering, to talk about it, to think about it, to glory in it—all this only results in our plunging ourselves into a life of illusion, a life that is false beyond redemption. . . . Resignation is good only if it acts as a kind of spring; . . . Illness . . . is a tool.' 'We still have an obligation to live, to live with all our souls. To do this, we must adapt ourselves to our condition. Living means both enduring and fighting back.' This book is a great lead precisely to that great rally of the sick to claim and to play their part in God's plan. The sick are led up out of the depths, through humility and honesty, on to a courage and joy that is evidently the note of the new institute of Jesus Crucified.

This religious society then is founded right down among the roots of life. And fittingly it seems, it was founded by a Pole (the Poles know about courage and Mother Marie des Douleurs was Suzanne Wrotnowska), with a Benedictine accent on work, in Paris in 1930 when what someone has called the age of pain was setting in. But in these conferences there are no heroics and no romancings and

no sentimentality at all. The sick are soberly and gently taught to be responsible and humble, and then gradually but surely taught to be what God invites them to be—contemplatives and apostles. Here is the broad (broad as the world) but steep way up out of the grey subworld of the sick. Morally and spiritually it is too often a grey subworld, brightly though the electric lights may shine on well-laundered linen.

The conferences on the great feasts are a delight. They are so strong and cogent because Christian suffering, too, deals in realities.

The translation is vigorous and lively. Idioms, indeed, tend to go off like squibs. But the grace of the author's manner and the compelling interest of the matter surmount and survive a curious eclectic English of very widely miscellaneous idiom, that strains to convey the very contemporary flavour and colour of the original.

MARY JACKSON

THE SILENT REBELLION: Anglican Religious Communities, 1845-1900.

By A. M. Allchin. (S.C.M.; 25s.)

The religious communities established in the Church of England in the middle years of the nineteenth century expressed a 'silent rebellion' in two ways. Firstly, at the natural and human level, their devoted works of practical charity among the poor were a mute protest against public complacency over social conditions, and against the restrictions which convention placed on the activity of women. 'To a young woman wishing to engage in full-time social welfare work, in nursing or teaching, the Anglican sisterhoods offered opportunities which were not easily found in the world in general. This is undoubtedly one of the reasons for the fact that the general development of Christian monasticism, from contemplation to activity, from male to female, was reversed in the case of the revival in the Church of England.' It was their response to the social needs of the time which commended the sisters to such people as Florence Nightingale and F. D. Maurice, and ultimately to the general body of opinion in the Church of England.

At that time only a few far-sighted Anglicans—such as R. M. Benson, founder of the 'Cowley Fathers'—realized that the primary motive and principal significance of religious is not what they do, but what they are: they represent the folly of the cross, the rejection of the values of this world. This was the second aspect of the 'silent rebellion'—a more profoundly disturbing one, since it was against the spiritual complacency prevalent in a Church which had been 'depressed and enfeebled by the loss of the full meaning of the idea of sacrifice and of a consecrated life during three centuries'. In the long run, it was their supernatural motive, rather than their active works, which made the

religious communities important in the spiritual revival of the Church of England in the nineteenth century.

Mr Allchin's theme has involved research into a mass of published and unpublished material, but by selecting what is significant he has produced an account which is at once carefully documented, lucid and readable. It is not only Anglicans who will find it of interest, for the development of these communities is shown throughout as affected by and illuminating, the wider religious, social and cultural life of the time.

A.G.

LEAD, KINDLY LIGHT—from the works of John Henry Newman.

THE SPIRITUAL GENIUS OF ST THÉRÈSE. By Jean Guilton.

THE LOVE WE FORGET. By M. R. Loew, O.P.

(Geoffrey Chapman, *Doctrine and Life* series, 2s. 6d. each.)

Here we have three short books in the *Doctrine and Life* series, and each of them in its own way is about faith: one on how faith was found by an Anglican, one on the faith of a saint, and one on the active faith so necessary in the modern world.

Lead, Kindly Light is a short anthology drawn from the works of Newman and focusing on the approach to faith. Newman's own journey began with his prayer, 'Lead, kindly Light', and culminated in the affirmation, 'Firmly I believe and truly'. And in this small book, designed for those on the threshold of the Church, we have a concise analysis of the psychological and intellectual problems about the faith. The extracts, drawn from five of Newman's books, are cleverly arranged in four chapters to make this a thoughtful anthology which gives us some of the best passages from his deep and beautiful writings.

The Spiritual Genius of St Thérèse is designed to distil the essence of the spirituality of the Carmelite of Lisieux. This is done by taking even outstanding themes from her writings and following them by reflections which penetrate the apparently sugary exterior. Behind this is to be found a strong sanctity which is compared with that of Edith Stein and Elizabeth of the Trinity. For those who may feel repelled by the very title of 'Little Flower' this is an admirable introduction to her deep holiness.

The Love We Forget is a collection of five Lenten addresses given on French television. With that incisiveness and appeal with which he wrote the illustrated albums published by *Fêtes et Saisons* in conjunction with two other French illustrated Catholic magazines, P. Loew takes believers and unbelievers alike into the innermost spirit of Christianity. He explains why it is necessary to have a religion and the attitude to God which religion requires, and then shows how by intelligence, faith and love man comes to his final glory in the knowledge that he is

loved by God. With old testament texts phrased in modern terms—throughout there is a telling and attractive use of scripture—the author speaks of God's love for us and the way in which it has been proved. And in the final address we see how we come to our completion only within the Church. This brief summary can do little to express the depth and zest which characterize these sermons. They are down-to-earth, brilliant and witty. They will shake our complacency, and give us a new light on our faith. They will change our belief from dry formula to burning fact, fulfilling the author's aim to make us 'jump for joy each time we remember that God came down to earth for us'. This is a wonderful little book to be read by many and lent to many.

ADRIAN WALKER

MORE THAN MANY SPARROWS. By Leo Trese. (Geoffrey Chapman; 10s. 6d.)

Fr Trese must be rapidly becoming—if he has not already become—one of the most popular spiritual writers of recent years. He has the happy gift of writing in a modern and easy style about the deep truths of theology and spirituality. His latest book to be published in this country is no exception to this rule. Here we have a down-to-earth and witty book on practical Christian living, well illustrated with examples of situations and problems that face anyone trying to live a life of holiness in the world. We are shown that the foundation of a Christian attitude to life must be the vivid conviction that God loves us. We accordingly must order our life to God in all its aspects. Fr Trese makes a detailed examination of everyday life and all the failings and acts of heroism that it involves, and shows us how the great powers within the soul may be directed towards God, if only we will try to see things as God sees them. But sometimes the thought of this book runs away with itself, as it does rather noticeably in the chapter on married life and sex, where some of the remarks should be expanded to give them more accuracy and clarity. However, this is a minor fault in a book that will inspire many Catholics to find their happiness in life and work and prayer centred on God.

ADRIAN WALKER